

Is it not Time Now to Reset Our Thinking Machine?

Politics of Sri Lanka has brought political assassinations in this country to its lowest barbaric level. The brutality of the crime which shocked every Sri Lankan to his innermost core thirty-five years ago stands no comparison with the midnight crime of Sunday 23rd. Our benevolent thoughts are that the dead may be enabled to find peace in their death, and we wish their living comfort in their hour of loss and grief. Viewing it from all angles, the gruesome performance of that fateful night seems no more than the outcome of the heartlessness and the stupidity in the fulfilment of one's own desires which the Buddha compared with the cutting down of a whole tree for the sake of a single fruit needed [*rukkhaphalūpamā*].

Progress of science and technology in the world, together with its parallel diabolic human ingenuity, is pushing us to greater heights of cruelty than what was witnessed at world level in the massacre of Hiroshima or the holocaust of Nazi Germany. Everyone needs to realize that Sri Lanka is harvesting Olympic successes in these fields.

Have we vaded in blood much deeper and farther than Macbeth that we cannot retrace our steps? Irrespective of considerations of caste, creed or any other divisive factors, the Sri Lankans need to get together at this juncture in a singleness of purpose to rout completely out of this land the villainy of 'eliminate the other ' which one encounters now everywhere at every turn. Everyone has a right to live, inspite of agreeing to disagree.

Long before the introduction of the Charter of Fundamental Human Rights in the world nearly fifty years ago, the Buddha declared:

Everyone dreads insecurity and threats to life.

To everyone his or her own life is dear.

Think and feel as if you were the other.

Then kill not nor plan to have killings done. Dhammapada verse No. 130

For the worth of saving precious human lives, it must be jointly agreed that nothing is too dear to stake. Let humans reform themselves to a point of thinking in this manner. Let us all reach out to one another with universal loving kindness of *maitrī* [*mettā*], with honesty and sincerity, and the wish to see no other in pain anywhere [*karuṇā*]. Let us rejoice in the well-being of everyone of us [*muditā*]. In this process let us see the growth of the human community, on the model of the Divine. This is what we are accustomed to call the *Brahmavihāra* or the Divine modes of human living.